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PRESIDENT OF THE BOARD OF MISSIONS AND
CHURCH EXTENSION OF THE METHODIST CHURCH

A Report of an Episcopal Visit to
Korea in 1946. Illustrated with
WORLD OUTLOOK staff photographs

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THE CHURCH CRADLED IN CONFLICT

by Bishop Arthur J. Moore

In 1946 I spent six weeks in Korea, and made a hurried visit to Japan, by appointment of the Council of Bishops as a fraternal messenger to the Korean Methodist Church.

Lieutenant General John F. Hodge, commander of all American forces in Korea, and Major General Archer L. Lerch, head of the American Military Government, extended every courtesy to me. I was invited to live at the Chosen Hotel in Seoul, which was commandeered by the U. S. Army and used as headquarters for the 24th Corps. Transportation and other facilities were furnished by the military authorities. The privilege of living with the officers who direct affairs in Korea was a privilege, as was the opportunity to visit and speak to many of the troops scattered throughout the country.

Soon after my arrival a prominent Korean said to me, "If you wish to make a new world we have the material ready. The first world was made out of Chaos."

I came to appreciate the significance of that statement. The perplexing problems confronting the government and the church in Korea cannot be understood unless they be viewed against the long and tortuous history of the people. The tasks of liquidating the disastrous results of the vicious Japanese domination, reestablishing Korea as an independent state, and creating conditions for developing the country on democratic principles are of very great magnitude, and must be approached in the spirit of genuine cooperation and unprejudiced intelligence.

The liberation of Korea has thrust that country into the international limelight. Especially are the eyes of all small nations focused on what happens there. Generalissimo Chiang Kai Shek has said, "Korea's failure to achieve independence, freedom and equality would be equal to China's failure to achieve independence, freedom and equality. If Korea is not independent, the peace of East Asia and the world cannot be secure."

I. HISTORICAL BACKGROUND

The authentic history of Korea begins with Kija, a man of outstanding qualifications who in 1122 B.C. exiled himself with five thousand followers from the Chinese court and emigrated to what is today Korea. In the second century B.C. China sent out an invading army, and after three years the Koreans yielded, and for seventy-five years were governed by China. By the first century B.C. three independent



The last meeting of the Korea Mission Council, Seoul, January 17-21, 1940, Bishop Arthur J. Moore, presiding.

kingdoms had been established in Korea. The story of these three kingdoms, from the first to the tenth century, is one of warfare, until at last they were welded into a single nation which became the present-day Korea.

Although Korea has been called "The Land of the Morning Calm," and while its people are kind-hearted individuals who prefer to live in peace, their history has been marked by wars of varying magnitude. Their geographic position has placed them in the midst of aggressive and frequently hostile neighbors.

As early as 1592 Japan found Korea ripe for invasion and entered as a stepping stone to China. A seven years' war so weakened the country that it became an easy prey of the Manchus, who seized the throne of China and invaded Korea twice in less than a generation. As a result of these devastating invasions, the country attempted a policy of complete isolation.

This state of affairs continued until 1882, when a treaty of amity and commerce was signed with the United States of America. Similar treaties with other great nations quickly followed. Seeing the progressiveness of Occidental civilization, the people embraced many western customs in preference to those of the stagnant East.

In 1894 Japan again cast greedy eyes on Korea. Fearing the extension of Japanese influence so close to her territory, China dissented, and in the war which followed China was defeated. At this point, Russia began to be interested in Manchuria and Korea, which in turn brought about the Russo-Japanese War in 1904. In 1905 the Treaty of Portsmouth gave Japan a protectorate over the bewildered and protesting people of Korea. Outright annexation followed in 1910, and Korea became a part of the Japanese Empire. Her glorious past and pride were buried in the humility of slavery.

If one looked only at the material results of Japanese occupation one might conclude that it was a blessing. Railroads were built, the agricultural system somewhat modernized, industry promoted and overseas trade stimulated. But there was little betterment of the Korean people. The so-called "economic development companies" organized and regimented the lives of the people, using cheap Korean labor in a vast program for the exploitation of the country's resources. The profits of business went almost entirely to the Japanese. Wages were held to a level even lower than that of Japanese laborers. Government remained, until the day the Allies arrived, a totalitarian regime directed from Tokyo.

Flaunting their dominance, the Japanese virtually banned the Korean language, suppressed Korean written literature, repressed freedom of speech and press, introduced the notorious "thought police" and indulged in various other forms of brutality.

Though Japanese constituted less than two per cent of the population, there were nearly as many schools exclusively for Japanese children as for Korean. Education for the Koreans was to make "good subjects of Japan." The Koreans were taught to follow, not to know. Brutality ruled the land. By every possible method Japan sought to destroy Korea as a national entity.

THE FALL OF JAPAN

In August, 1945, the Emperor announced the surrender of Japan to the Allied Armies. To facilitate the disarming of the Japanese, Korea was divided by the Russian and American forces at the 38th parallel. For purely military purposes this artificial boundary no doubt served a useful purpose. But, continued, it has had the effect of separating two inter-dependent sections of the country, and it seriously threatens future economic and political solidarity.

In the American zone, south of the 38th parallel, are seventeen million people, living in the nation's bread basket. Here is produced most of the rice, wheat and the other cereal crops. North of the 38th parallel are seven million, living in the zone over which the Russians assumed authority. Here are the bulk of the industrial resources. Whatever the political or military expediency of this arbitrary division, it has made

Korea a sort of international football and carries with it the danger of a permanent division of the country into two weak states.

Some Koreans believe that the Moscow plan for "Trusteeship" is a device for continuing foreign domination over people who have long fought for freedom and are now ready to govern themselves. Agitation against it is carried on by a minority, but their sentiments are shared by many more. Freedom is the cry of many, and there is widespread weariness of being ruled by foreigners, whether Japanese, Russian, or American.

Today the question on the lips of all thinking Koreans, representing every shade of political opinion, is, "Why has our country been divided? Is Korea being held as a hostage in international politics?"

One seeks to allay Korean fears with the usual explanations about "time being needed to set up stable government," but it cannot be denied that the situation is in danger of producing, not a united and happy nation, but an unhappy nation torn in two parts, irreconcilable in ideology, facing each other across the 38th parallel.

It must be said, however, that a majority of the people, including the strongest and most capable leaders, are giving wholehearted co-operation to our American forces as they seek to separate the nation from Japanese control which covered the total social and economic life. Extended conferences with many prominent political leaders convinced me that they understand there must be some guidance from friendly powers before the nation can be brought back into the pattern of democracy.

The Russian and American Armies follow different methods in dealing with the Koreans. The Russians maintain no commissary and live entirely off the land. All supplies are requisitioned and the people are compelled to surrender their scanty food reserves. There are stories of treatment which the Koreans are receiving at the hands of their "liberators" in the north that can hardly be told here.

Multiplied thousands have slipped through the mountain passes into the American zone. The Americans import their supplies from the United States, and if local produce is needed it is paid for at the prevailing price. While on every hand I heard stories of rough treatment at the hands of the Russians, the people in the American Zone fraternize with and respect the American soldiers.

II. NEED AND SERVICE

On practically every Sunday spent in Korea I preached to a large congregation, made up entirely of soldiers. More than once I finished one service to go immediately to another where serious-minded soldiers had met for worship. On two occasions I preached in the Throne Room of the national capitol. In this room, where the Emperor condescended to meet those fortunate enough to have his favor, it was my pleasure to speak for the King of whose Kingdom there is no end.

Not all the soldiers in Korea attend church services, but I was amazed by the large number who crowded the places of worship and

gave serious attention to the sermons. Everywhere the attendance was gratifying, the music inspiring and the men devout. Too much praise cannot be given the chaplains who accompany the troops and by their unselfish service help to make secure the church of tomorrow. I found nearly one hundred chaplains in Korea, men of genuine piety, seriously devoted to their task of serving God and Country.

METHODIST RELIEF

For the Methodist Committee on Overseas Relief I surveyed the needs for relief among the Koreans, and especially among our Methodist people. There is no apparent starvation but undoubtedly there



The Rev. J. S. Ryang, Methodist stalwart who stood against apostasy in Korean Methodism. Educated in America, he was the first Bishop of The Methodist Church of Korea.

is acute need. More than once I witnessed rice riots or demonstrations in the streets of Seoul.

In the excitement of liberation the rice crop was largely consumed, and before the next harvest the supply will be alarmingly low. Inflation has swept prices to an all-time high. Rice was selling at 320 yen per *mal*, approximately 18 lbs. The yen is worth six and two-thirds cents, thus making 18 pounds of rice cost more than twenty dollars. There is naturally a vigorous black market, but in any market the cost of living is beyond the ability of most of the people. The U. S. Military Government rations all available supplies in an effort to prevent famine.

The Department of Welfare, through which all relief is administered, welcomes goods sent through church channels, but goods cannot be earmarked for specific groups, but must go into the common pool for distribution on the basis of need.

The greatest need is for clothing, especially for women and children; food, especially for babies; hospital supplies, instruments and drugs. The Department of Welfare is in capable hands. Three former missionaries serve as consultants and agencies sending supplies can be assured that their gifts will reach needy and worthy persons. Pressure should be brought at Washington to secure adequate space, and our people urged to contribute either goods or funds.

In Korea I helped to organize a Methodist Committee on Relief. There are difficulties, such as the low exchange rate, but many of our most faithful Methodist people, especially the refugees from north of the 38th parallel, are in great distress. This is the time for speedy action.

III. THE CHURCH IN THE STORM

It has been my responsibility in other days to labor for the defense and preservation of the church while powerful forces set themselves against everything for which the church stood. But never have I found a situation so puzzling and so difficult as the present situation in Korea.

The first Protestant missionary arrived in Korea as late as 1884. Both the Methodist and Presbyterian bodies, which are the two oldest and strongest groups, date their history from that year. The Roman Catholics arrived one hundred years earlier, but have not enjoyed the numerical growth of the Protestant bodies. The Presbyterian missions were organized into the Presbyterian Church of Korea in 1920, and the Methodist missions were organized into the Methodist Church of Korea in 1930.

Anyone interested in the world mission of Christianity will find abundant proofs of the success of those who labored here in the past. They brought not only the good news of God's fatherly care and saving grace, but introduced the democratic ideal into government as well. Literally they went about all Korea "teaching and preaching and healing all manner of disease."

In 1940, when missionaries were compelled to withdraw, there were approximately 4,000 congregations with a membership in excess of three hundred thousand. Among the younger churches scattered throughout the earth, none was more evangelical and full of promise.

PERSECUTIONS

Long before the missionaries were compelled to leave, the heavy hand of official opposition was upon the church, but the withdrawal marked the beginning of the worst scourge of Japanese militarism. The government apparently handed over the churches to a heartless police system. They became the special targets of unrelenting persecution. The Christians saw many of their cherished customs uprooted, their liberties destroyed and laws enacted and enforced which were utterly strange and abhorrent to them. Properties were confiscated, ministers and laymen carried away to prison to suffer indescribable torture.

If ever a pagan state tried to compel the Bride of Christ to become the mistress of government it was in Korea. There is no nice name for what has happened. It is the story of an attempted extermination.

As early as 1911 the Japanese Police started the so-called "Conspiracy Case," in which more than one hundred leading Korean Christians were falsely accused, cruelly tortured and sentenced to ten years penal servitude without any real evidence. At that time the Christian world was stirred by such outright persecution.

In March, 1919, thirty-three representative Koreans signed a Declaration of Independence. The whole population rose, and demonstrations were held in every village. The people of Jei-am-ni held demonstrations in the Methodist church of that village. A Japanese officer ordered the Christians to reassemble in the church, and about thirty responded. Then the officer ordered his men to shoot the Christians. Twenty-two were killed in the church building and six were slain in the church yard. One man, two women, and three children who tried to escape were bayoneted and killed. The Japanese then set fire to the church, and before leaving they burned the whole village of twenty-one houses.

During the next twenty years the church was allowed to function, but under the most severe restrictions. All students in mission schools were compelled to visit Shinto shrines. In 1938, as Japan renewed her aggression against China, there was a renewal of the effort to make the church an agent of Japan's imperialistic ambitions. In April of that year many Christian leaders were arrested and thrown into prison, charged with inaugurating another independence movement.

In September the Korean National Christian Council was dissolved by the order of the Japanese police, and the Korean Church was forbidden to send representatives to the International Missionary Council. The Korean Sunday School Association was dissolved. The Korean Young Men's Christian Association was forced to cut all connections with the International Committee in New York and to join the Japanese Committee in Tokyo.



Chong Dong Methodist Church, Seoul, one of the oldest Christian churches in the city, is used by its own congregation and is also the official Protestant chapel for the American forces in Seoul.

Beginning in September, 1940, the Japanese police arrested over three hundred preachers and lay leaders of different denominations in Korea and threw them in prison. Some died of torture and others did not survive their prison sentence.

Thus, step by step, the persecution of the churches proceeded to the point of near-extinction. The method was changed from time to time, but the firm determination of the Japanese to humiliate and reduce the church to subservieny, and destroy the Christian influence, was never abandoned.

IV. THE METHODIST CHURCH

The Methodist Episcopal Church began work in Korea in 1884-5, and the Methodist Episcopal Church, South, opened its work in 1895. In 1930, ten years before Unification in America, all Methodist work in Korea was united in the autonomous Korean Methodist Church, af-

filiated with the church in the United States. Dr. J. S. Ryang was the first bishop or general superintendent.

At the beginning of World War II, the Korean Methodist Church had 28,438 full and probationary members. There were 612 organized churches and 255 other preaching places, a total of 867 congregations; these were formed into 204 pastoral charges. Until they were withdrawn in 1941, there were 112 Methodist missionaries in Korea.

It was a strong, active, and deeply spiritual church with a fervent evangelistic spirit, and its congregations covered the country. The missionary institutions included 14 colleges and high schools, a theological seminary, a Bible school, a medical school, 6 hospitals and medical centers, and 7 social and evangelistic centers.

METHODIST TROUBLES

In October, 1940, a small group undertook to "reform" the Methodist Church. It is now evident that this movement was supported by the Japanese police and military authorities. A special session of the General Conference of the Japanese Methodist Church was convened in Tokyo and proposed a union with the Korean Methodist Church. The plan was adopted but the government authorities in Korea objected; apparently the police in Korea had their own plan for dealing with the church.

In January, 1941, Bishop James C. Baker and Doctor Ralph E. Diefendorfer went to the Orient, and in view of the approaching war they recommended the withdrawal of our missionary force. A session of the Methodist Mission Council was held and plans were made for the conservation of the church property. Five Koreans of ability and devotion were named to constitute a legal holding body. Dr. J. S. Ryang, who had served eight years as the first bishop of the Methodist Church in Korea, was elected chairman and thus became custodian of these valuable assets.

In February, 1941, in order to promote the so-called "Reform Program," a special session of the Korean General Conference was held. Some preachers and laymen protested and the conference was adjourned without transacting any business. The police called in those who objected to this illegal conference and ordered them "to make no more trouble."

In March another special session of the General Conference was convened, with the chief of police sitting in. The Discipline of the church was revised, and the bishop ruled out discussion by saying that anybody who wished to know the changes should inquire after adjournment. The bishop then in office was Chung Choon Soo. He was made a virtual dictator and given the title of Tonghicha. Immediately thereafter he dismissed many leading preachers on the pretext of disobeying his orders.

In February, 1942, the so-called Ch'ong Chin Hoi, or Forward Association, was organized under the sponsorship of the police bureau.

The main object of this association, according to the reports, was the investigation of the "thoughts" of the Korean Christians. It was a terrible movement, and Christian leaders were like sheep before the wolf. At this time there was a rumor that the Japanese had a plan to kill about thirty thousand Korean Christians, but this Association deferred its execution, hoping that the Christians would change their attitude and be more willing to collaborate with the Japanese.

In December an adjourned session of the General Conference met in Seoul and elected Dr. Fritz Pyen as bishop. But he was not acceptable to the police and plans were made to get rid of him.

In April, 1943, another special session of the General Conference met and authorized the union of the Methodist Church with the Seoul Presbytery of the Presbyterian Church. On the next day, the representatives met and organized the so-called Korean Reformed Church. Then the Seoul Presbytery announced that it had never voted to unite with the Methodist Church.

Then Bishop Pyen and his followers demanded the reorganization of the Korean Methodist Church. The police finally recognized the non-existence of the so-called union, but at the same time forced Bishop Pyen to resign. Apparently the police were now determined to make the Korean Methodist Church into a "Reformed Church," and a part of the plan was to discard the Old Testament Scriptures and place a Shinto Shrine in every church yard.

More than three hundred preachers and laymen of the Holiness Church were arrested and put in prison. Two preachers died of torture in prison and two laymen died on their way home. The Holiness Church was dissolved by the Japanese Prosecutor-General and all its property was sold, except that which belonged to the Oriental Missionary Society and which had already been declared "enemy alien properties."

At the same time, the preachers and lay leaders of the Seventh Day Adventist Church were arrested, and the church was dissolved and its entire property sold.

In July another session of the Methodist General Conference was called to fill the vacancy caused by the resignation of Bishop Pyen. Rev. Chun Chin Kyu was elected, but the Police Bureau of the Governor-General "ruled" that the election was illegal, null and void. So the General Conference again adjourned without transacting any business.

October witnessed still another special session of the General Conference, under the direction of the police, and Chung Choon Soo was elected again to the office of Tonghicha, and the name of the church was changed to "The Korean Methodist Church of the Japanese Christianity." This was evidently the result the police desired at the moment.

In April, 1944, several thousand yen were spent in the establishment of a Shinto Shrine in the Sang Dong Methodist Church in Seoul. It was styled "The Civilized Hall of the Imperial Way." A four-day cere-

mony marked the opening of this "hall" and a Shinto priest performed the rites. Many Japanese dignitaries made speeches, among them the police chiefs, an army General, a Judge, and a Japanese Methodist preacher. During this disgraceful and blasphemous ceremony many Methodist preachers were forced to take the "misogi," or the Shinto baptism of purification.

On June 25, 1945, the Vice Governor-General invited fifty-five leaders from different denominations and suggested that the three major denominations (Presbyterian, Methodist, and Salvation Army) unite into the "Korean Christian Church." Some ground work had been done in advance and certain representatives of the denominations approved heartily the suggestion. The Vice Governor-General and the directors of the bureaus of Education, Police, and Justice were present and made speeches of encouragement.

A Union Committee of twenty was appointed, two being from the bureau of Education, and this committee drafted the "Regulations of



Central Methodist Church, Seoul. Church properties in Korea have been neglected for years and have fallen into disrepair.

the Church," and gave it the name of "The Korean Christian Church of the Japanese Christianity."

In July following, a General Conference was called, the number of delegates being arbitrarily fixed by the committee and arbitrarily selected by the headquarters of each denomination. The "Regulations of the Korean Christian Church of the Japanese Christianity" provided for two chief officers, Tongnicha and Vice-Tongnicha. These were not elected, but were named by the Bureau of Education.

The Tongnicha, Vice-Tongnicha, and the representatives of the Educational Bureau of the Government-General selected the Directors. These were instructed to take office on August 1, 1945, and the denominations agreed to turn over the cash accounts to the newly established headquarters at the end of August. Before an official announcement could be made to the local churches, however, the Japanese Army surrendered to the Allies. Immediately the Presbyterian and the Methodist groups reconstituted their own denominations.

V. POST-WAR PROCEDURE

A General Conference of the United Church met in October at Seoul. Only one-third of the members attended because of the division of the country at the 38th parallel. At the opening of the meeting a delegate asked why had the conference been called. The chairman replied that it was called because he and his staff wanted to resign. The reply was "The Japanese Governor-General appointed you, and you should properly render your resignation to him."

Certain members insisted that the so-called "Korean Christian Church" was created by the Japanese and therefore was null and void. After a long discussion, a motion was passed stating that, since all approved union in principle, a committee should be formed to promote the union of the churches. The number present was forty-one, so these were called the Committee of Forty-One.

One month later, in November, the Committee of Forty-One called a meeting which, because delegates from the North could not attend, was called a Conference of Southern Korea. They elected Rev. Kim Kwan Sik as Chairman, and agreed to attempt another meeting in April, 1946, hoping that travel restrictions would then be removed and a group might assemble that would represent the entire country.

METHODIST PROCEDURE

On April 6-7, 1946, a group representing the Central and East Annual Conferences of the Methodist Church met in Seoul and re-organized those two conferences.

In all my dealings with the Methodists of Korea I sought to be brotherly and helpful, but studiously refrained from trying to influence their decision touching the form of church organization best suited to Korean life and conditions. On every occasion I stated that to the best of my knowledge and belief The Methodist Church in America would

stand by and support the organization the Koreans deemed most effective in this day of national liberation. It is important, however, that we keep in mind that the denominational organizations were dissolved and the organization of the United Church perfected at the behest of the government authorities against which no Korean dared complain.

There has long been a demand on the part of many sincere Christians for a United Church in Korea. Now that the nation is free and united (assuming the Russians will clear out) it seems that the churches should set the pattern in united action. Unfortunately, the present union was brought about by the Japanese and did not grow out of the desire or demand of the Christians in Korea. While it is true that the original union forced by the Japanese has been dissolved and another union attempted, the leaders remain the same, and I doubt their ability to lead the Christian forces of Korea.

There has never been a commission on union named by the churches involved, no plan of union has been worked out and accepted, no form of church government devised, no doctrinal statement prepared. What we have at present is union by declaration and not by constitutional processes. Meanwhile, the Presbyteries and Annual Conferences have been reorganized.

All we have of Methodist denominational structure in Korea at present is three Annual Conferences, which met and organized in response to the call of some of the preachers. Each is attempting to function under the leadership of a conference president. There is no bishop, no general board, no committee, and no one can indicate at present when it will be possible to hold a General Conference to elect a bishop and provide for the essential denominational machinery.

The three conference presidents are men of solid piety and proven devotion. They have chosen an equal number of devoted laymen, and together they constitute what might be termed an emergency executive committee.

I cannot accept any blame or praise for the reorganization of the Methodist conferences. Before I reached Korea the West Conference in the Russian zone had already met for re-organization, and in the South the calls for a meeting to reorganize the Central and East Conferences had already gone out. Honesty compels me to say that I believe the action taken is the best that can be done at the present time. The way ahead is beset with many difficulties, and one has no desire to speak as a prophet when dealing with matters affecting the future of Korea.

VI. MAJOR PROBLEMS

There are many matters of major importance before the Church of Korea. I lift up only three at this juncture.

First: the problem of ministerial supply. At present the Methodist ministers in Korea fall into four categories.

1. A small group of former leaders who cooperated so cheerfully and completely with the Japanese that they have lost face with their Korean



This picture of a missionary residence on the Seminary Compound in Seoul illustrates the pressing need for repairs on missionary properties in Korea.

friends. They have gone into seclusion and will not figure in the church of tomorrow. I repeat, this is a very small group.

2. A group of faithful men who were converted at Methodist altars and trained in Methodist schools, who sincerely believe the next step is the speedy reorganization of the Methodist Church. They are in no sense opposed to a United Church, but think the matter of union has been bungled by Japanese police interference and that time will be required to work out the bases of genuine union.

3. Another group of Methodist pastors, of equal devotion and sincerity, who believe that while the first union was imposed by the Japanese it pointed in the right direction, and that the present union organization should be purged of its Japanese taint and made into an effective instrument for the cause of Christ in the new day of Korea's freedom.

4. The fact that the American Military Government is using Koreans

of ability and integrity in some positions of trust and honor has created an acute problem in ministerial and lay leadership. The strongest and most capable men in Korea were those who had served the church as pastors and teachers. They are now in great demand for places of responsibility in government. The salaries paid far exceed what they could ever hope to receive in the service of the church. In addition, they have the high privilege of serving their country in the day of its new freedom. This has siphoned off from the churches and colleges many of our best trained leaders. In my opinion, no problem touching the future of Christianity in Korea exceeds this in importance.

Second: The preservation and enrichment of the Christian ideal in our schools and colleges.

Much of the credit for Christianity's success in Korea must be given to our schools and colleges. There is hardly an outstanding leader in the affairs of government who was not trained in a Christian college. These schools, with a positive Christian emphasis, blazed new paths in education and caused the youth of the nation to desire and demand higher learning and nobler living. The heavy hand of Japanese oppression fell early upon our schools and colleges. Positive Christian teaching was forbidden, chapel services discontinued and the last ounce of Christian idealism squeezed out wherever possible.

In our efforts to resist the Japanese pressure, and to prove that our schools were of and for the Koreans, we called into places of responsible leadership, such as trustees and teachers, some Koreans who, while friendly to Christianity, were not men of genuine Christian experience and purpose. They have assisted us in many ways and for their services we are grateful. It is apparent, however, that if we are to Christianize the millions of Korea we must again place our schools in the hands of men and women who know Christ and desire above all else to share Him with others.

It is not sufficient that we give Korea a scientific materialism which leaves but little room for God and spiritual ideals. The greatest need in Korea as it faces its future is enlightened, purposeful, devout Christian leaders. The welfare of the nation and the religious convictions of the people are so intimately related that what secures the one vitally affects the other. Education has not reached its highest point or fulfilled its highest mission until it reaches out after eternal verities.

The new freedom, with its emphasis upon education, gives the Christian schools in Korea their greatest opportunity and brings the greatest danger. There are realities in the situation with which temporizing and shallow makeshifts cannot cope. If we want a Christian nation we must make strong and genuinely Christian these institutions where the leaders are to be trained.

Third: In promoting the Kingdom of God on the earth the church has a powerful offensive weapon in the printing press. Many of the intellectual and spiritual revivals which have characterized its life have come from the printed page. For years the Korean people have

been denied access to the books, magazines, and periodicals of the church. Today they are mind-hungry and will find some sort of intellectual food. If the church provides legitimate food they will turn to it eagerly. If the church fails, they will turn to the literature of other ideologies which leave no room for Christian idealism.

Our friends of the Roman Catholic Church have already secured a large printing plant in Seoul for the production of their literature. I cannot insist too strongly that Protestantism take prompt action to secure such a plant, and sow down the unchurched millions with the truth of Christ. Certain printing establishments formerly owned by Japanese business men are now held as "enemy alien property," and it is altogether possible that one of these could be bought and operated by the churches having missions in Korea.

VII. DOCTOR J. S. RYANG

Bishop James C. Baker and Doctor Ralph E. Diffendorfer visited Japan and Korea in January, 1941, and they advised the withdrawal of Methodist missionaries, with the exception of a few who were to remain to protect our interests as long as possible. The attack on Pearl Harbor and the consequent declaration of war revealed how wise was this decision. During their visit they also advised the election of five Korean ministers and laymen to membership in the Legal Holding Body under which all-mission owned properties are held and administered.

Dr. J. S. Ryang, the Bishop of the Methodist Church of Korea from 1930 to 1938, was elected chairman of this board and thus placed in charge and made responsible for the handling and preservation of all mission-owned properties. In the interest of clarity it should be stated that practically all church buildings and parsonages were held by the Legal Holding Body of the Methodist Church of Korea. Other properties, such as missionary residences, school buildings, and hospitals, are held by the mission holding body.

Under date of October 1, 1945, Dr. Ryang rendered to the Board of Missions and Church Extension a detailed and accurate account of all properties entrusted to his care. This report shows in detail each and every transaction, including the price paid, the reason for selling, bank balances, etc. That report is available to all who are interested.

It does not seem amiss, however, for me to comment on the excellent service rendered by Dr. Ryang during these five years. It is quite evident that as soon as the missionaries were withdrawn certain officers of the Methodist Church in Korea initiated a determined movement to wrest mission-owned properties from Dr. Ryang's control and make them subject to their wish and purpose. In their effort to acquire ownership and management of these properties they resorted to open persecution. Dr. Ryang was reported to the police as having some secret understanding with the Americans, and therefore pro-American and anti-Japanese. For some time he lived under a reign of terror. The

police called constantly to ask questions and search records. It is hardly possible for an American to understand how difficult it was for a Korean to manage American property under the Japanese and not be placed in prison. Dr. Ryang's stubborn refusal to betray his trust and his unswerving loyalty to his church merits a most enthusiastic "well done."

When Japan declared war on the United States all properties under Dr. Ryang's care was classified as enemy alien properties, and effective May 22, 1942, certain laws and regulations for the control and disposition of such properties were announced by the Japanese. Dr. Ryang was reappointed as custodian, but henceforth all actions were determined by the government and he was without choice in most matters. The government ordered certain properties to be sold, naming the purchaser and the price to be accepted. Dr. Ryang reluctantly but of necessity agreed to such sales, and deposited the funds received in a reputable bank, where they wait for final disposition.



Ku Cha-ok, for many years general secretary of the Y.M.C.A. in Korea, is the Provincial Governor in Seoul, the first elected official to assume office under the military government. Mr. Ku was chosen by a council.

Because these properties were sold under the orders of the Japanese and over Dr. Ryang's objection, application has been filed with the American Military Government to declare all such sales null and void and to order the return of the properties involved to the original owner. We are assured that such action will be taken.

VIII. RETURN OF MISSIONARIES

While in Korea I sought in every possible way to ascertain the real desire of the Christians concerning the place of the missionary in the life and work of the future church. There are many different opinions touching other matters, but on this question all seem to be agreed. There is unanimous and enthusiastic desire and demand for the return of the missionaries.

The exact type and sphere of their activity may be changed as the church adapts its program to the new freedoms and enlarged opportunities. Many types of service formerly rendered by the missionary can be turned over entirely to capable nationals. But trained men and women, with genuine missionary passion and specialized training, must be sent from America to serve as doctors, teachers, nurses, theological professors, kindergarten supervisors, and ministers who can organize and direct a nation-wide evangelistic crusade aimed at reaching and enlisting the nearly thirty million non-Christians of the land. Nothing could be more fatal than a conclusion in the church at home that because we have an autonomous church missionaries need not be sent. The need is pressing, the invitation urgent, and the field already white unto harvest.

The most pressing problem associated with the immediate return of missionaries is that of food. Missionary residences can be made available, though to restore them to pre-war conditions would require time and considerable money. Very little furniture is available, but knowing the ability of missionaries to improvise. I do not think housing is a major problem.

The present rate of exchange is 15 yen for one dollar. This is purely an arbitrary figure set by the military government and is intended largely for military personnel. No one can yet say when facilities for commercial exchange will be established, but this must be done before Korea can function as a national entity. Experts say when the new rate is fixed it will likely be fifty or sixty yen for one dollar instead of the present ruinous rate. Prices in the Korean markets have risen to unbelievable heights.

The military authorities, after weeks of deliberation, have consented to assist the missionaries in finding subsistence. Lieutenant General Hodge and Major General Lerch assured me they welcomed the immediate return of missionaries who formerly served in Korea. The following is a quotation from a radiogram sent by General Hodge to the Department of State. "Policy on missionaries this headquarters revised as follows. Each religious denomination formerly represented in

Korea may send former missionaries not to exceed number formerly maintained in Korea by each organization. Government transportation to Korea is desired until commercial transportation becomes available. Local transportation and living accommodations exceedingly limited. Military government can assist in making food available and in finding limited housing. But it must be understood by individuals that living conditions will be rugged and for that reason selection should be limited to male missionaries. No facilities for families at present time. This headquarters desires opportunity to approve individual cases prior to departure from United States."

If these recommendations are immediately put into effect I see no reason why missionaries should not return in large numbers and at once.

CONCLUSION

After six weeks of the most sympathetic examination of the situation in Korea, after hearing everybody and reading everything I could secure, I came away with certain overwhelming impressions and deep convictions.

First: The church in Korea has been hurt, wounded by its enemies within and its foes without. Seldom in history has a church, especially a young church, been called upon to withstand such "trials of cruel mockings and scourging, yea of bonds and imprisonments."

It is not surprising, therefore, that there is much confusion and uncertainty. Many of our people are floundering in an atmosphere of anxiety, suspicion and doubt, and it seems difficult for them to get their bearings. Truth has been violated, justice mocked and force triumphant. One need not be surprised, in the light of these facts, to discover that there has been some falling away and some loss of "face" before the outside world.

If one looked only at this side of the picture and failed to remember that great company of faithful witnesses who have emerged from the fires of affliction without the smell of fire upon their garments, one might yield to despair and skepticism concerning the future. The church in Korea is in the hands of the men whose Christian convictions not only sustained them but made them courageous in the presence of danger. They face the tomorrows not with fear, not with resignation, but with boisterous hope. They are ready to move the way Christ leads, for they have proved Him to be the Divine Friend whose faithfulness has been tested in the supreme ordeals of life, in the dark but unprevailing bitterness of persecution. It may be true that war, poverty and bitter agony brought a few to despair, but to multitudes these gave a deeper faith and a quickened determination to live with Christ in the new day which has dawned upon their land.

If one could read with prophetic eye this turmoil of the years, this conflict of forces, this impact of nation on nation, one would see that it all means but one thing, that Jesus Christ demands the building of a different kind of world and looks to His church to share in the making



The Sang Dong Methodist Church in Seoul. In this church a Shinto shrine was set up during the war and apostate leaders participated in Shinto rites.

of that world. In troubled situations there are periods when the only available inspiration comes through sheer and simple obedience to what seems to be an overwhelming demand. Narrow nationalism and atheistic ideologies have emerged as products of a secular civilization. In their purpose to remake the world they constitute a challenge to the church, unequalled since the early church squared itself against the Roman Empire. In these days of bewildering change and staggering opportunities it is the business of the church to evade no peril and to seek no discharge until Christ's Kingdom is built in the earth.

The Methodist Church of Korea is an autonomous church, and to it we look for self-government and a major share in the propagation of the faith among its own people. But this must not blind us to the fact that this young church is not strong enough to accomplish its task without continued help from the mother church in America. The preaching of the gospel to a nation of nearly thirty million souls; the social reconstruction of the national life; the cleansing of their cities; the building and maintenance of essential institutions; the training of their young—these are tasks of unspeakable urgency and cannot be accomplished without the friendly assistance of fellow Methodists in America.

There should be a speedy and complete rebuilding of our missionary body. Frequent and friendly visits of bishops from the mother church is, in my opinion, a necessity, both for the service to be rendered there and the interpretation of the needs and opportunities to our people in the homeland.

Ours will become a pallid and nerveless Christianity unless it experiences some desperate ventures with Christ. It is a poor faith which has no debt to pay in sympathy and good will to others. Our brothers and sisters in the ends of the earth must not be hard driven with paralyzing possibilities before them and with inadequate resources in personnel and money with which to meet those opportunities. To fail them now would convict us of treachery to the divine intention and bring disintegration to the brave, loyal and needy young church. We must teach our people once more the joy of loving and saving the world. We must take our appointed way in quietness of spirit, chastened indeed, but confident we are not alone, that we can never be alone, because He, the Great Sustainer has said, "Lo I am with you, even to the end of the age."

